Art thou a Ruler in Israel *and knowest not these things?* viz.

The great errour in

that which is called the Apostles

CREED.

And the reall truth of JESUS CHRIST his glorious conquering personall reigne on Earth, over the Devill, Sin and Death for one thousand yeares.

WITH

Mans salvation by the free grace and favour of God and Jesus Christ.

Laid open by him who heartily desires the manifestation of all the truths of God, and of Jesus Christ. And the utter extirpation of all the errours of MEN.

WILLIAM FARMER, *Gent.*

London, Printed for *John Hancock* in *Paternoster alley*, 16[illegible]

That Christ betwixt his buriall and his resurrection did not descend into Hell, nor then preach to the damned spirits in PRISON.

THE Church of *England* doth allow of, and acknowledg 3. Creeds: And the now Assembly of Divines have adheringly ratified, confirmed, and manifested them all; that is, the *Nycen* Creed, the Apostles Creed, and the *Athynasian* Creed. Their booke of articles of the Church.

Nothing ought to be counted Apostolicall, that is not grounded upon, and answerable unto the Apostles Doctrine. Our Apostles Creed is, *That Christ was Crucified, dead and buried, he descended into Hell: the third day he rose again from the dead.*

There is no Doctrine of the Apostles, that Christ betwixt his buriall and his Resurrection descended into Hell: therefore it is no Apostolicall Doctrine.

Whatsoever is not Apostolical, ought not to be made Catholical. The *Nycen* Creed which is counted Catholicall, sayes, that Christ suffered for our salvation: *descended into Hell, rose again the third day from the dead.* That Christ suffered for our salvation, or rather that Christ suffered for our sins: was finished when he had received the vineger, and said *it is finished: Father into thy hands I commend my* Joh. 19.30. *Spirit:* and having said thus, *he gave up the Ghost*, the divine Spi- Lu. 23.46. rit or God-head departed out of his humane body: and then was his full sufferings finished, as Christ himselfe saith. *Jesus knowing* Joh. 19.28. *that all things were now accomplished that the Scripture might be fulfilled*: as this *Nycen* Creed saith well: Although he be God and man, he is not two Christs, but one Christ: so when his God-head was departed from his man-hood, then hee had finished or fulfilled all Scripture as a sufferer: because he was a perfect Christ no longer

then he was God and man, no more then a man then is a dead man, is a perfect man; for the dead body cannot suffer because it hath no sense: so that it was only the humane body of Christ laid in the grave that was in Hell: because the grave is the dead bodies Hell: and the grave is called hell in divers Scriptures, and so is this *Nycen* Creed to be understood.

The *Athanasian* Creed saith, *That Christ suffered, and was buried, and the third day rose againe according to the Scriptures*; and therefore a truth; for what the Spirit of God hath revealed, that only is truth: but the Spirit hath in no Scripture revealed that Christ betwixt his buriall and his resurrection descended into hell: as that which is called the Apostles Creed doth affirm; therefore it is none of the Apostles Doctrine.

This Doctrine, that Christ betwixt his buriall and his resurrection descended into hell, is a hellish, Antichristian, Romish doctrine, derived from their diabolicall errour, upon that their misinterpretation of the Spirit of God, from those words of the Apostle *Peter*, where he saith, *That Christ hath once suffered for sinnes, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickned by the spirit* (the holy Ghost) *by which* (Spirit) *also he went and preached unto the spirits in prison, which sometime were disobedient* (to God) *when once* (or at that time that) *that the long suffering* (or forbearance) *of God waited in the dayes of* Noah *while the Arke was preparing*. From which Text doe the erroneous Antichristian Doctors of *Rome* gather and conclude, that Christ betwixt his death and Resurrection divinely in his God-head, went amongst, and preached unto the Infernall damned spirits: and to this purpose have inserted those their owne diabolicall words and Doctrine amongst the Apostles doctrine, and made the same Catholicall as part of a Church-article, to believe the same as faith unto salvation. This doctrine & interpretation is antichristian, because it doth contradict the Doctrine and words of Jesus Christ himselfe, who said to the penitent Thiefe upon the crosse, *To day shalt thou be with me in Paradise*. To be in Paradise, is to be in a place of pleasure: this Paradise was Gods kingdome of glory, which is Christs kingdome, as the Spirit revealed the same to that Thiefe, who said, *Lord remember me when thou commest into thy Kingdome*. The humane bodie of *Jesus* that same day after he was dead, was laid safe in *Josephs* Tomb or grave which is called hell, where there is no pleasure, neither

1 Pet. 3. 18, 19, 20.

Lu. 23. 43.

Lu. 23. 42.

neither can a dead body take any pleasure; therefore the humane dead body could not that day be in Paradise: and for Christs Divine Spirit or God-head at all to be, or that day to be amongst the damned spirits, could not then that day be in Paradise, because the damned spirits are not in pleasure, but excluded from pleasure, and reserved in chaines of darknesse unto the great and terrible day of the Lord where no pleasure is. Therefore it is an infallible truth, that when Jesus Christ said to the Thiefe, *to day shalt thou be with me in Paradise*; he spake of his own divine Spirit or God-head, and of the thiefe's invisible, internall, immortall, eternall spirit or soule, which came from God, and not of their mortall bodies which came from the earth, and lay in the earth. And when he spake of Paradise, he did not speak of that earthly Paradise in *Eden*, into which the man was put after his creation: but of that heavenly Paradise into which man should be fetched after his redemption by a resurrection; in which Paradise as Jesus Christ affirmeth, *is pleasure for evermore*: and so are the Romish Doctors and their antichristian diabolicall doctrine, with their false interpreation, confuted.

The true meaning of the holy Ghost in *Peter*, by those words of *Peter*, are thus to be interpreted and understood; that *Peter* and all others by God appointed for that purpose, into whom the holy Ghost was sent, *and spake as the Spirit gave them utterance*: did not speak, preach, or reveale the will or mind of God to the mortall bodies of men, because the mortall bodies of men are to perish, and so cannot for ever retaine the word of God which is to endure for ever, as Jesus Christ saith. *Heaven and Earth* (that is the whole mortality) *shall passe away: but not one jot or tittle of my word shall passe away.* But the Spirit of God doth direct the word of God to the immortall, eternall soules or spirits of men; because the soule or spiries of men, and the word of God are to endure for ever: and so the soule are able to retain the word for ever. And every soule of man is an immortall, eternall living spirit from God, whose Kingdome, habitation and dwelling from whence the soule came is boundlesse, endlesse, and limitlesse: and therefore a place of liberty, because it is without any restraint: and every soul while it is in the mortall body of clay is confined and bounded with its mortall wall of earth the body, and chained in by the naturall corruptions of the sinfull flesh. And so every soule while it is in the body, is in prison, because it is by the body restrained from its former liberty it had

Gen.

in heaven from whence it came into the mortal body, wch former liberty was boundlesse and limitless. Therfore it was those soules that were in the mortal bodies of those wicked men of the old world, that lived in the days of *Noah*, before the flood that *Peter* speaks of: *that were the spirits in prison preached unto* by that quickning spirit or lively spirit of God the holy Ghost, by wch the dead body or flesh of Jesus Christ, was quickned or raised the 3d day again to life from the dead. It was that same Spirit or holy Ghost sent by Jesus Christ into *Noah*, that did preach in *Noah* to the spirits or soules of those wicked men that lived in the daye of *Noah*, before the flood, wch were in prison, then imprisoned in their mortall bodies, by their sinfull flesh: whose sins were so provoking of the Almighty, that the Lord
Gen. 6. 6. said, *It repented him that he had made man on the Earth, and it grieved him at the heart.* These mens soules or spirits were so imprisoned in their bodies, and so chained in by their corruptions of the flesh, that they could not hear the Spirit of God preaching unto them in *Noah* for repentance & amendment of life: but were like *the deafe Adder that stoppeth his eare against the Charmer, charme he never so wel.* Peter
1 Pet. 3. 20. saith, that *God did suffer their disobedience long*: and with patience waited for the repentance & amendmet of life all that while & time. *Noah was preparing of the Arke.* And thus is this Text to be interpreted and understood to the glory of God, because it sets forth his truth: and therefore that clause in the Apostles Creed ought to be razed and for ever put out, and no longer suffered for Catholicall, as from an Apostolicall Author, being it was from a Papisticall, Antichristian, Diabolicall, Jesuiticall Author, the Devils chiefe erroneous instruments on earth.

That Jesus Christ shall reign one thousand yeares on Earth.

SAith the Apostle *Peter*, No prophesie of the Scripture is any private interpretation; *neither came it by the will of man: but holy men of God spake as they were moved by the holy Ghost.* The Scripture is not the word of men, but it is the word of God. And saith the Text, the prophesie of *John* is, *The revelation of Jesus Christ is given*

unto

unto his servants things that must shortly come to passe. Therefore Christ sent and signified the same by his Angel to his servant John. One and the same holy Ghost delivered the whole word of God, though by divers Instruments, amongst whom *John* was one, and the last, who saith, *I saw an Angell come downe from heaven, having the key of the bottomlesse pit, and a great chaine in his hand. And hee laid hold on the Dragon that old Serpent, which is the Devill and Sathan, and bound him a thousand yeares: and cast him into the bottomlesse pit, and shut him up, and set a seale upon him, That he should deceive the Nations no more untill the thousand yeares should be fulfilled.* *Iohn* doth not prophesie of any thing to come, but what was answerable & agreeable to former prophesies, and promises. Therefore let men in these dayes try the prophesies of *Iohn* with other Scriptures, as the noble *Bereans* in the Apostles dayes, tryed the Apostles doctrine, and then the very truth of God will appear, according to the promise of Jesus Christ, *Whatsoever you shall aske the Father in my name, hewill give it unto you.* Therefore *ask and you shall receive.* Aske by prayer for heavenly wisedome in faith, and you shall receive a good understanding. *Seeke and you shall finde.* Seeke by searching of the Scriptures for the truth, and you shall find eternall life. *Knock and it shall be opened unto you.* Knocke at heaven gates by a fervency in heart for the spirit of God, and the gates of heaven shall be opened, & the holy Ghost shall come in unto you: and he shall reveal all things unto you that be written, whether past, present, or to come. God in the beginning created the whole works and creatures that be mortall within the first fixe evenings and morninge: *And loe all things were very good.* But when that old Serpent, the Devill and Sathan, that enemie of man by his subtilty, had beguiled *Eve*, and by her *Adam*, and so in them all man-kinde, by sowing tares of disobedience in the whole mortality of God. The Lord said, *the whole earth and creatures were so corrupted* through the deceit of the Devill, that *it repented God that he had made man on the earth, and it grieved him at the heart.* And still even so long as the Devil shall have power over the whole mortality of God, he will deceive the Nations: but *Iesus Christ* by his servant *Iohn* hath promised: the whole mortality, a whole deliverance from the power of the Devil for a thousand years, by sending an Angel with power from heaven downe into this world, to lay hold on, and arrest the Devill at the suite of *Iesus Christ*, with an action from *God Almighty* out of the Court of Gods

Rev. 20. 1, 2, 3.

Gen. 1.

Gen. 6. 6.

glorious

glorious justice without bail or main prize to cast him into the bottomlesse pit, and to shut him up, and to set a seale upon him, because he by his instruments *shut up the body of Iesus Christ in the grave with a great stone, and sealed him up with the signes of the Scribes & Pharisees*; that he should not rise again according to the Scriptures, for the redempion of his redeemed ones. And for the Devils deceiving of the Nations from the creation unto that time, shall he be kept in, & shut up for one compleat 1000. years; during which thousand yeares, all the mortall creatures on the earth at that time shall be so freed from the Devils evill power, according to former propheties and the promises of God by the Prophet *Isaiah*. *That the devouring Lyon shall eate grasse as an Oxe, and all creatures shall be at peace*; even at the same peace they had in the day of the creation before man sinned: by reason whereof the Devil had a power to work in all creatures the evil of malice and death: & this 1000. years of the Devils confined and restrained power from his working and acting of evill in any wise, either by tempting to evill, or dying for evill, or by evill. There shall be no death, neither shall there be any children gotten or borne; for getting of children is an act of sinne, because it is acted by lust, and lust is an act of sinne; for although *Adam* and *Eve* were matrimonially lawfull man and wife before they sinned; yet did they not get *Cain* the seede of the Serpent, before they had sinned; for if they had, he could not have been wicked; for the Text saith, *all men were conceived in sin*. And this Text may very well be granted, because *Cain* the first man that was conceived, was a bloody murthering sinner; for if *Cain* had been righteous, then might some have disputed whether *Cain* had not beene conceived before *Adam* and *Eve* had sinned, as well as they to be married before they had sinned: therefore and thereby is *Jesus Christ* only and alone known to be the Son of God, because he was not conceived by the sinfull and lustfull seed of sinfull man: but as the text saith, *he was*, and none but *he was conceived by the holy Ghost, and born of the Virgin Mary*. A virgin, because with Child, & her womb not defiled with sinfull seed of lust.

Mat. 27. 66.

Isa. 11 7, 8, 9.

Isa. 65. 25.

The Devill is said to be the God of this world, because of his princely power over all the mortal works & creatures of God in this world through mans sin; gained by the Devils subtle temptation: therefore *Jesus Christ*, though the Sonne of *God*, by the love of *God* to the world, must take upon him sinfull flesh, that thereby hee might

might redeeme sinfull man from the sins of the flesh; under which work of Redemption, *Jesus Christ*, though perfect God, as well as perfect man, during the time of his mortall flesh which hee did receive from the Virgin, must be, and was subject to the Principalities and powers of this world, even to the *Devill* himselfe, and his wicked instrumentall members, saying, *Give unto* Cæsar *that which is* Cæsars; for *my Kingdome is not of this world*, during the principality of the *Devill*; for *God and Belial cannot dwell both together*, that is, *God* and the *Devill*, cannot be both Kings in one Kingdome at one time, because *God* is light, and the *Devill* is darkenesse, as the Text saith, *light and darkenesse cannot abide together*; for either light comprehendeth the darkenesse, or else the darkenesse comprehendeth the light, as every night and day maketh it appear unto us: *But* Pilate *the Governour said unto Jesus Christ, art thou the King of the Iews: he denied not, saying, thou hast said it*: as if Christ should have said, *Pilate*. Wise *Solomon* saies, there is a time for all things under heaven: although a sonne in his nonage or infancy, by reason hee is under subjection, *differs not from a servant*; yet the time will come when it will appeare *he is Lord of all things*. So *Pilate*, though I now by reason of my sufferings at the present, in the time of my mortall flesh, nonage, and infancy, of my not being risen from the dead: and againe, being not yet glorified of my Father in heaven, but am here counted as a servant. The time will come when it will appeare that I am he that shall be the King of the Jewes, *and King of Kings, and Lord of Lords*; as my Father hath said, *sit thou at my right hand, untill I have made thine enemies thy foote-stool*; even when all power shall be given me of my Father, both in heaven and in earth, *then* Jacob *shall rejoyce, and Israel shall be right glad*, because of the new heavens and the new earth, and the holy Citie new *Jerusalem* which *Iohn* saw, and *Isaiah* prophesied of, *comming downe from God out of heaven*: And because *Christ*, *Gods* Tabernacle, shall be with men, and dwell with them on earth, and they shall be his people: And God himselfe shall be with them, and be their God, as the Text by the Spirit in *Solomon* saith, from God as a promise to the children of God. It is true indeed, *that God will dwell on the earth*, as *Paul* saith of *Christ* at the present, saying, *who only*, (and none but he) *hath immortality, and dwelleth in that light that none can attaine unto* (which is in the glorious presence of God Almighty) *whom never man saw, neither can see*; as the Text saith, *No man hath*

Rom. 11. 31

Rev. 19. 16.

Rev. 21. 1, 2, 3, 5. Isa. 65. 17, 18, 19. Isa. 66. 22.

1 King. 8. 27. 1 Tim. 6. 15, 16. 1 John 4. 12.

seen

seene God at any time, neither can see him, while hee is cloathed with sinfull flesh: but when the sinfulnesse of the flesh shall be done away, then men shall see God, and Jesus Christ on earth in such a glory, as mortall sinfull flesh cannot behold for the exceeding brightnesse thereof, as God himself saith, *No man can see my face and live*; that is, no man who is corrupted by transgression or sinne, can behold the righteous face of God, because that transgression is darkenesse from the Devil the Prince of darkenesse, whose darkenesse cannot stand before the righteous glory of God Almighty. For as the presence of the suns glory doth doe away the darknesse of this world; so the presence of Gods glory doth doe away all the spirituall darknesse of the Devill and sinne; therefore saith *John*, *that an Angel from heaven* must first by his power *shut and chaine up the Devill*, and then *behold the Tabernacle of God is with men, and he will dwell with men, and they shall be his people, and God himselfe shall be with them, and be their God.* That is, God shall wholly be their God, because the Devill shall wholly with all his power be taken away, and confined as close prisoner for a thousand yeare: during which thousand yeare all the mortal creatures shall be at peace as the Prophet *Isa* saith, *The Lyon shall eate grasse like an Oxe*, and leave devouring: because the Devill, by whose power in all the mortall creatures (all the mortall creatures were set at an evill oddes) shall be totally done away for that thousand yeares; that he should deceive the Nations no more untill the thousand yeares should be fulfilled.

Isa. 11.6,7, 8,9.

2 Pet. 3,4.

Qu. What reason is there grounded upon Scripture that Christ shall come and dwell on earth, and reign Kinge of Kings and Lord of Lords a thousand yeare.

Answ. First, for his promise-sake, who hath promised the same in divers Scriptures, as *Peter* saith. *That in the latter dayes there shall be scoffers, that shall say, where is the promise of his comming.* (We doe not believe it) *for all things continue as they were from the beginning.* These scoffers do not regard what *Solomon* saith, *That there is a time for all things under heaven.* But because such scoffers will not stay Gods time, but expect that time sooner then God hath appointed the same: and for that they want patience to waite upon God, will fall into unbeliefe, and say, *where is the promise of his comming*, as though hee would never come: but unto such saith the same Apostle: *Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand yeare, and a thousand yeare as one day.* As if *Peter* should

2 Pet. 3.8.

should say, scoffers, if through impatience you will not believe the promises of *God* for *Christ* his comming, who is faithfull in all his promises, and who is in all his promises *yea and amen*. I will confirme the promises of God by the works of God thus. God within the first sixe Evenings and Mornings in the beginning made and created the whole mortality: even all the works and creatures, and when he had done, he looked on the whole, and *behold all was very good*. And therefore God adds to his sixe dayes of labour, one day, ora sanctified holy day of rest from all labour: but when man (by the temptation of that old Serpent the Devill and Sathan) had disobeyed the Commandement of God. Then God cursed the whole mortall workes and creatures for mans transgression, with giving the Devill power over them all. And so thereby became the whole mortall works and creatures corrupted, and that made God say, *That it repented him that he had made man on the earth, and it grieved him at the heart.* Gen. 6. 6 Because that man by sinne had corrupted, and made all that evill (in one or two houres) by expostulating with, and yeelding to the Devill. That God himselfe was sixe daye making very good: andbecause the Devill had power given him over the whole mortall works and creatures, as a just judgement for mortall mans sin: therefore during that time of the Devils power, the Devill is called the God, (or chiefe prince) *of this world; the Prince of darkenesse, and the Prince that ruleth in the ayre.* The Devill is not for ever to reign as God of this world, Prince of the aire, and Prince of the darkenesse of this world: but shall be curbed at a time by God appointed: as the Devill himselfe confesseth, saying to Jesus Christ: *Art thou come to torment us before the time?* As if the Devill should have said, *Jesus Christ*, why dost thou command our power out of mortall man, knowing that the time of our power over mortality is not yet to be taken away: therefore if thou wilt not suffer us to be in man, *give us leave to goe into yonder heard of swine.* And because the Devill is not alwayes to have power over mortality: but by the power of Christ is to have his power taken off of mortality by Jesus Christ his comming downe from heaven, and to dwell with men on earth for a thousand yeares to deliver the whole mortall works and creatures of God on earth under heaven from the whole Principalities and powers of the Devill, for, and during that thousand years, according to promise, doth *Peter* say to these unbelieving scoffers: but *Beloved, be not ignorant of this one*

thing, that one day is with the Lord as a thousand years. Therfore as the Lord was 6 days making the whole mortality very good: and man by his sinne did provoke God to curse the same, with giving the Devil power over the whole. Man must also labour under the power of the Devil with the whole mortality for 6000 years. Therfore doth *Peter* say, *that in the latter days*, or towards the end of the 6000. years. Near to that coming of Christ there shal be impatient unbelieving scoffers, that shall say, *where is the promise*, or the fulfilling of the promise *of his comming*; unto whom *Peter* saith, *Be not ignorant of this one thing, that one day is with the Lord as a thousand years* with man, or man cannot accomplish that under six thousand years, that God did in six dayes, even his working will. And as God did adde a seventh day of holy rest unto his six dayes of labour: so man was from the beginning to celebrate every seventh day a holy day of rest from labour, in remembrance of the sure promise of Christ his comming to deliver man and the whole mortality, as *Paul* saith, *the creature shall be delivered* from the tyrannicall power of the Devill for a thousand years, *into the glorious liberty of the Sonnes of God*, even for that thousand yeares in which *John saw a new heaven and a new earth, and the holy City new Jerusalem comming down from God out of Heaven*, with a great voyce out of heaven, saying, *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people* (because the Devill in, or during that time, shall have nothing to doe with them) *and God himselfe shall be with them, and be their God.* Therefore saith John, *Blessed and holy is he that hath part in the first resurrection: because on such the second death hath no power: but they shall be Priests of God and of Christ, and shall reigne with him a thousand yeares*; according to the promise of God to Jesus Christ: *Sit thou at my right hand, untill I make thine enemies thy foote-stoole.* Even the Devil and all his power and wicked instruments, who are the enemies of Jesus Christ and his members, and so taking the six dayes of Gods accompt, in which hee made the whole mortality: and according to *Peters* accompt, sixe thousand years of Mans misery under the power of the Devill, by reason of sinne: and taking the seventh day of Gods accompt, in which he, with all the works of his hands, rested and kept a holy day unto himselfe, and accompt a thousand years deliverance from the power of the Devill, sin, and death, in which God again will with man keep on earth a holy Sabboth or rest, then and thereby are the promises

Rom. 8. 21, 22, 23.
Rev. 21. 1, 3.
Rev. 20. 6.
2 Pet.

miſes of Chriſt his comming by *Peter*, confirmed by the workes of God, under Gods accompt, of ſeven dayes in the beginning: but *Peter* for more certainty of this truth, notwithſtanding thoſe impatient unbelieving ſcoffers, queſtioning the ſame in the behalfe of himſelfe, and all the believing members of Jeſus Chriſt of the promiſes of God in Chriſt, ſaith, *Nevertheleſſe we according to his* (that is Gods) *promiſe, looke for a new heaven and a new earth, wherein dwelleth righteouſneſſe.* Unto ſuch ſaith Peter, *Beloved, ſeeeing that yee looke for ſuch things, be diligent that ye may be found in peace, without ſpot, & blameleſſe*; becauſe they that ſhall enjoy ſuch things ſaith Peter, *Are a choſen generation, a royal prieſthood, a holy nation, a peculiar people.* Being made ſo by the righteouſneſſe of Jeſus Chriſt. 2 Pet.3.13. 2 Pet.3.14. 1 Pet. 2.9.

Secondly, the comming of Chriſt is manifeſted by the glory of God as the Text ſaith. *If Chriſt had not riſen from the dead, then had Chriſt dyed in vaine.* So likewiſe may it be ſaid, if Chriſt be perfect God, as well as perfect man, (who for man tooke upon him the nature of man: by which on earth he was by his perfect obedience to redeeme man from that power of the Devill, which the Devill gained over man by mans diſobedience) it ſtands with the glory of God, for Chriſt, God on earth, to triumph over the Devill and all his power on earth, as well as to ſuffer under the Devill and all his power on earth. Jeſus Chriſt as he was a morrall man, it was a glory to him to ſuffer for ſinners, who himſelfe ſinned not, as the Text ſaith, *The juſt ſuffered for the unjuſt.* But if Jeſus Chriſt as he is God ſhould not triumph over his enemies as a Conqueroure, his ſufferings would be counted in vaine on earth: therefore Jeſus Chriſt as he is God, for the glory of his God-head, by his ſervant *John* revealeth to His, who ſhall partake of that glory that ſhall be on earth, when the power of the Devill ſhall be done away. And when *new heavens and a new earth, and the holy City new Jeruſalem from heaven* ſhall appeare, then ſhall Jeſus Chriſt glorifie himſelfe as God, over the Devill and all his workes and powers, as that God *by whom all things were created both in heaven and earth*, equall with the Father as a ſon and heir of all things, and ſecond perſon in the Trinity: in that Trinity which is ſo united in the God-head, that cannot be divided in the perſons: as the *Nycen* Creed very well ſets forth. And Jeſus is Chriſts coming to reign on the earth proved by the promiſes of God, the workes of God, and the glory of God.

Coloſ. ſee Nycen Creed

Queſt. What manner of glory will that be that Chriſt will have on

on earth amongst his Saints, and what habitation will hee reside in.

Answ. It will be a heavenly glory, according to that which Christ desired as a sonne from God, as a Father, saying, *Father glorifie thy sonne with that glory, which he had with thee*: Jesus Christ amongst men on earth prayed to be glorified amongst men on earth, with a heavenly glory, that men on earth might see him a glorified God, and a conquerour of his enemies, as well as they did see him a despised and a suffering man under his enemies: therefore and according to this doth *John* after the prophesie of *Isay* say, *I saw a new heaven and a new earth, and the holy City new Jerusalem comming downe from God out of heaven, with a loud voyce*, saying, *Behold the Tabernacle of God is with men, and he will dwell with them.* This glory for the fulnesse of it is not revealed, nor shall it be manifested unto men, untill mens corruptions shall be done away: and that shall not be untill the power of the Devill by the power of Christ shall be taken off of mortality, according to that of *John*; *I saw an Angell come down from heaven, and he laid hold on the Devil, & bound him a thousand yeares, that he should deceive the Nations, or corrupt mortality no more, untill those thousand yeares should be fulfilled*, or accomplished.

This heavenly glory is within the apprehension of no corrupted flesh, further then the things of the flesh doth behold: & the brightest glory of mortality is the Sun: and *John* saith that that glory shall passe the glory of the Sunne; insomuch that *that holy City new Jerusalem, shall not need the light of the Sunne, neither shall there be any night in it.* But as in the Land of Egypt there was an exceeding darknesse at noone-day: but in the Land of Goshen there was no darknesse: so likewise during those thousand years in all the world there shall be night as well as day: but *in the new and heavenly Jerusalem there shall be no night at all.* And this is all that God hath revealed concerning the fulnesse of that heavenly glory, because corrupted mortality can apprehend no more: as *Paul* saith, *If our hope were only in this mortall life, then we were of all men most miserable* to suffer affliction for hope of a better life: if wee should misse of it: but saith he, *Yet it doth not*, or here it doth not appeare *what wee shall be: but when mortality shall put on immortality, and corruption shall be changed into incorruption, then it will appear; for here we know but in part: but then shall we know as we are known.* That is, wee who know

know Jesus Christ as a sufferer, and rest upon the promises of God by faith in Jesus Christ for a rewarder: though now wee here with Christ suffer for the same, shall then know God and Jesus Christ in a heavenly glory, conqueringly, as they knew us here sufferingly.

Secondly, besides this heavenly glory which will in brightnesse passe the glory of the Sunne. Christ will be glorified by *new created heavens and earth*, as *Peter* saith; That is, by restoring of the firmamentall heavens, whereof now the Devill is Prince, into that same condition they were by God created in, when God saw them to be very good, before man had sinned: and they therefore corrupted by those evill Inhabitants, the Devill and his Angels. And by restoring of the earth with all the creatures created of it by God in the beginning within the six first days: and that God when he had looked: *saw them to be very good*, to that same condition they were by God ceated in, before man had sinned: and they therefore and thereby were by the power of the Devill corrupted. This restoration after so long a continuance as almost six thousand yeares, shall by men be such a strange alteration, as though it were rather a creation then an alteration: and they who never did see no other but the corrupted heavens, and earth, to see an uncorrupted heaven and earth, will be to them as a new created heaven and earth. And none, male nor female, from *Adam* and *Eve*, ever saw any but a corrupted heaven and earth: because the heavens and the earth were corrupted before they had any issue: therefore doth the Text say, that God *will create new heavens and earth*, because the sonnes of *Adam* never saw that very good condition the heavens and the earth were at the first created in, and into which they shall be again restored.

Thirdly; God, Christ on earth, will be glorified by a *a holy City, a new Jerusalem from God out of heaven*; which shall in largenesse so farre passe that old Jerusalem builded by the Jewes, though it was in *Solomons* time, the greatest City in the whole world, as a *City of twelve thousand furlongs square*; which is by eight furlongs to a mile, fifteen hundred miles square, can passe the largenesse of that old Jerusalem: and this City shall so far passe the old Jerusalem in glory, as precious stones can surpasse in glory ordinary stones, wood, bricke, morter, iron, steele, and brasse, in the foundations, walls and gates thereof: and the pavements of this City shall so far surpasse in glory the pavements of the old Jerusalem, as polished

gold

Rev.21. & 22. gold like transparent glasse doth surpasse pibble stones: as *John* at large expresseth the same. And the Temple in this City shall so far surpasse in glory *Solomons* Temple, that was the glory of the old *Jerusalem*, as the glory of God and Jesus Christ doth surpasse the glory of fine gold, which was the glory of that Temple, as the Text saith, *The gold beautified the Temple.* And this holy and great City shall be the residing place of GOD and Jesus Christ on earth with all the faithfull members of Jesus Christ from *Abel* to that day.

Object. This relation of *John* is to signifie and figure out Gods glorious Kingdome to eternity: and not that there shall ever be here on earth any such glorious place or being.

Answ. That which is impossible with man, is possible with God, who is able to doe all things. And *hath any man found God a lyar at any time; who is faithfull in all his promises, and just in all his wayes.* But 2 Pet.3.4. Peter saith, *That in the latter dayes there shall be Scoffers, who shall say, where is the promise of his comming; for all things continue as they were from the beginning*; and so deny the word of truth. But saith Peter, 2 Pet.3.13 We *who are written in the booke of life. Nevertheless we according to his promise looke for new heavens and a new earth, wherein dwelleth* Rev. 21.3. *righteousnesse*, which is Jesus Christ, as *John* saith, *I heard a great voyce out of heaven, saying, Behold the Tabernacle of God is with men, and he will dwel with them, and they shall be his people: and God himselfe* 1 Kings 8. *shall be with them, and be their God:* as *Solomon* saith, *It is true indeed, that God will dwell on the earth.* And for a sure evidence of the same Rev.22.16. saith the Text, *I Jesus have sent mine Angel to testifie unto you these things in the Churches*: which things Peter questioned not, but to 2 Pet.3.14. his Church said. *Beloved, seeing that ye looke for such things, be diligent that ye may be found in peace, without spot and blamelesse.* And to any Church that shall question these things, saith *John*. *These* Rev. 22.6. *sayings are faithfull and true: for I* John *saw and heard these things:* 18. *and I testifie unto every man that heareth the words of the prophesie of this booke, (wheresoever it is published) that if any man shall adde too, or take away from the words of the prophesie of this book: God shall take away his part out of the booke of life*: and also take away his part out of the holy City: which City saith the Text, *lieth four-square, the length is* Rev.21.16. *as the breadth, twelve thousand furlongs; the square lye East, West, North, and South.* The East and West are derived from the antipodes of the rising and setting of the *Sunne in the firmament all heavens:*

created

created on the fourth day. The North and the South are derived from the antipodes of the two ends of the world in Axletree; called the North and South pole, or the two frozen zones of the earth by reason of the Suns obscurity and distance. This City is to be on earth, because it lyeth four-square, East, West, North and South; It is walled about, and so bounded: the length is as the breadth, twelve thousand furlongs, which is fifteen hundred miles. The text saith, *in it there shall be no need of the Sun.* But the Text doth not say that it is not within the compasse of the Sunne therefore on earth; For in heaven Gods glorious kingdome, habitation and dwelling place is no Sun: and where there is no Sunne, there can be no East, West, North nor South; therefore this City cannot be meant nor understood to be heaven: but is meant and to be understood that such a City shall be on earth.

Now the reason why these things of the Devils confinement or imprisonment for a thousand yeares; and the glorious new *Jerusalem* with all its glorious accommodations promised, are not believed by us *Gentiles*, is this; As the Devill by his power in mortality deceived the Jews of the suffering comming of Jesus Christ for mans redemption, though promised and prophesied of by the only looking for Jesus Christ a conquerour, and King of Kings, according to the promises of a conquering Saviour by the Devils deceit, esteeming his suffering Redeemers condition to be too mean a condition for the Sonne of God: and so therefore did not believe him to be the Son of God: but upon the Crosse said unto him, *If thou be the Son of God, come down from the Crosse, and then we will believe thee.* And so the Devill deceived the *Jewes*, from their benefit of Jesus Christ, his redeeming condition. And so also the Devill by his power in mortality goes about to deceive us *Gentiles* of Jesus Christ his glorious, conquering, Princely condition, by putting on this mask of infidelity upon us *Gentiles*, notwithstanding all the sure promises of God, that for Christ to come downe out of heaven, and on earth to dwell in a walled Citie that is bounded, is too glorious a condition for man to behold, and for the earth to bear; and therefore through unbeliefe and the Devils deceit doe scoffingly say, *where is the promise of his comming.* Expecting no other comming, but his comming to judgement: and so doth the Devill goe about to deceive us *Gentiles* of our benefit of Christ his glorious conquering reigne and condition here on earth in that great and

holy

holy City new *Jerusalem*. *Noah* had three sons, *Shem*, *Ham* and *Japhet*: *Noah* was drunke, *Ham* jeeres at his Fathers nakednesse, and therefore is cursed and deprived of all the precious promises made to *Noah* and his seed. *Shem* and *Japhet* were sorry and ashamed to see their Fathers nakednesse: and therefore going backward, *covered their Fathers nakednesse*, upon whom the promises of God to *Noah* were confirmed; notwithstanding the said confirmation of promises: inasmuch as the Devils originall power in, and over mortality by *Adam* is not taken away, his deceit ceaseth not; for as he did deceive the Jews of Christs suffering comming, so he laboureth to deceive us Gentiles of Christ his conquering comming, as he doth deceive the Heathen of both, who neither have had in the one, nor shall have in the other any more benefit then the bruit beasts; therefore saith *Iohn*, *without this City shal be dogs, murtherers, whoremongers, adulterers & lyers*, into whom the Devil when he shal be let loose for a little season, shall again enter into under the name of *Gog* and *Magog*, to make them more wicked then ever they were before, according to that Text: *Out of whom the Devill is cast, and returnes again: he carrieth with him seven worse spirits then the former, and so the latter end of that man is worse then the beginning*: because they have no share or part in the booke of life, nor in this holy City.

Quest. When will the time of the comming of Christ be to reign on earth for 1000. years.

Ans. That man that will declare more then God hath revealed, must be wiser then God made him; for saith the Text, *If an Angell from heaven teach any other doctrine then what is delivered, believe him not*: and as is also said, *If they will not believe the Law and the Prophets, neither will they believe if one should rise from the dead.* The precise time God hath concealed, therefore no man can declare it. But so far as God hath revealed, and presidents of Scripture doe make
3. out, so farre may a man suppose thus. Man was tempted by the Devill to disobey God, whose disobedience God suffered from the
5.3. creation of *Adam* to *Noah's* flood, which was 1656. yeares.

And as God waited with patience on Sathans deceived ones,
7.6. 1656. yeares. In relation by comparison to that may be supposed that *Iohn* doth declare the time of Christ his patience, and waiting on Sathan the deceiver; for as God in vengeance did not destroy the old world, untill he with patience had suffered their evill man-

ners

nere 1656. yeares. So may it be supposed that Christ will not destroy the power of Sathan the deceiver, untill with patience hee hath waited, and borne and suffered in himselfe and members, Sathans evills, 1666. yeares from his own birth; for *John* saith, *Here is wisdome; let him that hath understanding counte the number of the beast; for it is the number of a man, and his number is 666.* David in his dayes did number the dayes of a man to be 70. yeares, and *John* here to 66. yeares, because of the decay of nature; for it cannot be thought that mans life toward the end of the world, of which *John* treates, should be 666. but 66. may be, and also is commonly seene: by which supposition it may be gathered, that Christ with patience will wait and forbear Sathans evils ten yeares longer then God did beare with the old world. The one was 1656. yeares; and the other will be 1666. yeares, according to this collection. Christ will beare and suffer the evils of Sathan, before hee take vengeance on the Devill, to destroy or confine his power for a thousand years untill 1666. yeares from the birth of Jesus Christ, to deliver the whole mortality from the power of the Devill, as *Paul* saith, *The fervent desire of the creature waiteth when the Sons of God shall be revealed*; for the creatures earnestly desire the revelation of the time that the Sons of God shall be delivered, *because the creature is subject to vanity, not of its own will, but by reason of him which hath subdued it under hope.* The creature did not offend, it was the man, male and female, *Adam* that did offend: but the creature because it was created for man, must abide the curse with man; therefore *the creatures also shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God; for wee know that every creature groaneth with us also, and travelleth in paine together unto this present: and not only the creature, but wee also which are the first fruits of the Spirit, even we do sigh in our selves, and wait for the adoption, even for the redemption of our bodies,* or an assurance of our parts in the blessed first resurrection, which shall bring us the redemption of our bodies, who are the adopted Sons of God in Jesus Christ; by which blessed first resurrection shall our bodies be delivered out of the Devils prison, the grave, and the bodies hell, to Gods Saints: against whom the Devill had no further power, but to kill our bodies, and to imprison them in the mortall hell, the grave of earth, from whence our bodies came, and unto which we did expect they should returne again for a time: and at the corne there lyes in the earth, waiting

Rev. 13. 18

Rom. 8. 19, 20, 21, 22, 23.

with the Husband-man; for the first fruits of the spirit, which is that blessed first resurrection of all that are dead in Christ, from *Abel* the first that dyed, and all others dead before, and the living then in the year of Christ, from the birth of Christ, 1666. shall be partakers of Jesus Christ his glorious reign for that 1000. years of the Devils confinement or imprisonment.

That man is only and alone saved by the free favour or grace of God and Jesus Christ, and not at all by man, nor of any thing that man can doe.

THe grace of God is the favour of God: and the free grace of God is Gods free favour. And that which is free, is compleat and absolute of it selfe, and hath no partner nor partaker, neither is under any controule: And so it was the free favour or grace of God which did arise or spring from the love of God in Jesus Christ, to choose some in the second *Adam* Jesus Christ, out of the All that was lost in the first *Adam*. For God who hath an al-seeing eye, did see, or fore-see all men lost in the first *Adam*, before the world was, and that was before man was a living creature, and man was a living creature before he was a lost creature, and therefore God did before the world was, through his love in *Jesus Christ* and meer mercy towards poor lost man, predestinate by his power, elect or choose through his love, such as should be saved. God did predestinate by his power such as should be saved, by pulling of poore lost man out of the snares and thraldome of Sathan: by the perfect obedience and satisfactory sufferings of *Jesus Christ* for mans sins, who himself sinned not. And this was a free favour or grace of God to man, to give Christ his Son unto the death, to ransome sinfull man from sinne; because man in himselfe had nothing worthy to move God thereto: and therefore was it the free grace or favour of God. And as *Paul* saith, *That God did give up Jesus Christ for us all to the death.* Saith Christ, *Father if it be possible, let this cup* (of thy fury, wrath or indignation) *passe from me: nevertheless not my, but*

Rom.8.29. Eph.1.4,5.

Predestination.

Rom.8.32.

thy will be done. And as Jesus Christ the Sonne and second person in the Trinity is God, as well as God the Father and first person in the Trinity. So Jesus Christ as he was God, did give up himselfe to the death for sinners, because in them there was nothing worthy that could, or did move him thereunto: and therefore was it the free favour or grace of Jesus Christ to dye for mans redemption: And that Christ did freely lay downe his life a ransome for sinners; saith Christ (know this) that if I did not lay downe my life freely, all the Devils in hell, and all the men on earth could not take it away from me.) *For if I should pray unto my Father* (for a rescue, because I am unjustly condemned) *hee would give or send me more then twelve legions of Angels.* And so are all such as shall be saved by the free favour or grace of God, and of Jesus Christ, through the power of God *in Jesus Christ predestinated unto salvation* by the free grace and favour of God, and of *Iesus Christ*, and not by any thing at all in man; for if there could be any thing in man towards his owne salvation. Then were not the salvation of man from the free grace and favour of God and *Iesus Christ*, if man had any share or part in his owne salvation: but that the salvation of man is wholly and alone from the free grace and favour of God, and of *Iesus Christ*, Is thus proved. God did predestinate, elect and choose man unto salvation before he was created; therefore man could have no share or part in his own salvation.

God did elect and choose through his love in *Iesus Christ* before the world was, such as should be saved; as the Text saith, *God so loved the world, that he gave his only begotten Sonne.* God did not so love the world for any thing in the world that could, or did move God so to love the world: but as the Text saith, *This is my beloved Sonne in whom I am well pleased.* So that God is well pleased with his elected chosen ones in *Jesus Christ*, because *Iesus Christ* hath trod the wine-presse alone, by a sufficient suffering of the wrath of God, unto Gods full satisfaction, and hath wrought out the perfect work of righteousnes by his perfect obedience to all the commandements of God, and so is God through his love in *Iesus Christ* well pleased with his elected ones, who receive their salvation according to election from the free grace of Gods love in *Iesus Christ*. *Election.* Joh. 3. 16

Quest. If salvation be by the free grace of God, and nothing of man: Then wherefore doth God command duties, and promise rewards.

Anſw. God doth not command duties from man, becauſe God doth need any thing that man can doe; neither can man do any duty, untill, or except firſt God worke in man both the will and the deed to enable him thereby to doe the duty which God commandeth: neither doth God promiſe a reward, becauſe man doth deſerve the reward for doing of the duty; for *when man hath done all that he can, he is but an unprofitable ſervant*, by which Text God is a Maſter, & may command what he pleaſe: and man is but a ſervant, and ſo doth but his duty in doing what God hath commanded; therefore man cannot deſerve or merit the promiſed reward. For he that breaketh but one commandement, although he could keepe or perform all that is commanded in all the reſt but one, he is guilty of all: And ſo no man as he is of the ſeed of *Adam*, according to the luſt of the fleſh can poſſibly keep or perform all the commandements of God; therefore none of the ſeed of *Adam*, according to the luſt of the fleſh, can deſerve or merit for doing of a duty, that reward which is promiſed for the duty.

But inaſmuch as God hath promiſed a reward for doing of a duty, the reward is a due reward to him that can doe all the duties that God hath commanded, and to none elſe. And ſo no man but *Ieſus Chriſt* only, and alone, ever did, or could keep & performe all the commandements of God; therefore none but only *Ieſus Chriſt* could deſerve or merit the reward promiſed for doing the duty commanded. And no man was, but *Ieſus Chriſt* alone of the ſeed of *Adam*, and not according to the luſt of the fleſh. Therefore in the firſt place, that man in whom God doth worke both the will and the deed, to enable him to will, and alſo to doe a duty. And in the ſecond place, that man whoſe duty is accepted of God in *Ieſus Chriſt*. In the third place, that man may by and for the perfect obedience of *Ieſus Chriſt*, expect the promiſed reward, as *Paul* ſaith, *have reſpect to the recompence of reward*, becauſe hee looketh not for the promiſed reward in, and for his own, but in and for the perfect righteouſneſſe of *Ieſus Chriſt*. As for example, *Ieſus Chriſt* hath promiſed
Mat. 10. a Diſciples reward to him that ſhall give a cup of cold water to a
42. Diſciple in the name of a Diſciple. The duty commanded, is but a cup of cold water to be given. The party to whom the water is to be given, muſt be a Diſciple, or child of God, that wanteth the ſame. Now he that will, or ſhall expect to receive the reward, muſt not think to receive it for the richnes of the gift, neither becauſe he hath

done

done the duty; For neither of these, nor both these are of a valuable consideration, to deserve such a reward, because a Disciples reward is eternall life, as the Text saith, *Master we have left all and followed thee, and what shall we have.* Saith *Jesus Christ*, not only you, but also *whosoever shall leave father, mother, wife, children, house or lands for my sake, shall receive in this world an hundred fold, and in the world to come life everlasting* Mat. 19. 27. 29.

But he that for such a small duty as the giving of a cup of water, and for so small a value as a cup of water is of, must find out a more valuable consideration why he should receive such a great reward as Everlasting life, before he doe receive the same: And that must be, if it be aright, thus, *Jesus Christ* is God, *unto whom all power was given both in heaven and in earth.* And thereby was *Christ* made able to perform whatsoever he should promise, both in this world, or the world to come. And *Christ* is *God*, in *whom all the promises of God are yea and amen*, as the Text saith, *who hath found God a lyar at any time?*

Now that man that will or shall expect such a great reward for so small a duty, and of so small a value, must doe this; He must know that *God* hath wrought that will or good affection in him towards the poore members or little ones of *Jesus Christ* for to helpe them in their need. And he must likewise know, that although a cup of water be but of a smal value or esteem, where there is enough; yet it is the gift of *God* to him, and that he himselfe doth receive the water from *God*, before he can give the water to another: and that he doth give the water to a childe of God: because hee esteemes him to be a child of *God*, and that the love of *Jesus Christ* constraineth him to love the members of *Iesus Christ*. And when it is so given, then may a man expect that *God* will accept of the duty in and through *Iesus Christ*, and for his perfect obedience sake: who hath merited from God ability from God to perform whatsoever he hath promised. And so will make good all his promises, If the duty be done in *Christ*, and for *Christ* his sake, and the promised reward expected; not because the duty is done, nor for the things sake: but because *Christ*, who is an able and a faithfull God, hath promised the same. Therefore man ought to yeeld obedience, and to doe the duty commanded, and to expect the reward promised for these reasons.

First, because God hath commanded the duty as a Master, man ought to yeild obedience because he is a servant.

Secondly, because God, (and not man himselfe) worketh both the

the will and the deed in man, to enable man to doe the duty commanded.

Thirdly, because *God* who maketh the promise, is able and faithfull, and will keep Covenant. And fourthly, Because *God* is a *God* of Justice: and as the Text saith; *will come in flaming fire, rendring vengeance on them that know not God, and that obey not the Gospel of our Lord Iesus Christ*: who requireth nothing of man towards his owne salvation: but *my sonne give me thy heart*; or believe that thy salvation is by the free grace of *God*, and of *Iesus Christ*, as *Iesus Christ* said to the Jewes; *O Ierusalem, Ierusalem, how often would I have gathered you together as a hen gathereth her Chickens under her wings, and ye would not.* That is, how often would I have taken you into my protection out of the snares of the world, the Devill and the flesh by my Gospel, to take you off of the rudiments of the Ceremoniall law, and have saved you by my precious blood and perfect obedience: and ye would not. *Therefore thy destruction is of thy selfe O Israel*, because I offered my selfe unto thee, and thou wouldst not receive me as the Text saith, *He came unto his owne, and his owne received him not.*

2 Thes. 1. 8.

FINIS.

*BZ F2342 1648